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*Henry Clarke Warren: an obituary notice.*—By CHARLES R. LANMAN, Professor in Harvard University, Cambridge, Mass.<sup>1</sup>

HENRY CLARKE WARREN was born in Boston, November 18, 1854, son of the late Samuel Dennis and of Susan Clarke Warren. He was the second of four brothers, all graduates of Harvard College, in the classes of '75, '79, '83, and '84 respectively. In his early childhood a fall from a gig produced an injury which resulted in spinal ailment and in lifelong physical disability and suffering. This is all the more a loss to the world, because his intellectual endowments were of an uncommonly high order ; and because they were directed in their activity by a moral character of singular purity, unselfishness, and loftiness.

Thus shut out, before ever experiencing them, from many of the possibilities that make life attractive to childhood, youth, and young manhood, he bravely set himself to make the utmost of what remained to him. His broadness of mind soon showed itself in a catholicity of interest very unusual for one of his years. Already in College he had won the affectionate regard of his teacher, Professor Palmer, by his keen interest in the history of philosophy. He became an intelligent student of Plato, Kant, and Schopenhauer ; and, as we shall see, the natural trend of his mind toward speculative questions showed clearly in his scientific investigations of Buddhism. With all this went an eager curiosity about the visible world around him. We can easily believe that he would have attained to high distinction in natural science, so good was his native gift of observation and of well-balanced reflection upon what he saw. He used his microscope with great satisfaction in botanical study. At Baltimore he worked with enthusiasm in the chemical laboratory. And through all his later years, an aquarium on a smaller or larger scale was a thing which he maintained with intelligent and persistent interest. But for

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<sup>1</sup> This notice is reprinted by permission from the HARVARD GRADUATES' MAGAZINE, for March, 1899, vol. vii., number xxvii. A few sentences at the beginning and end have been omitted, and a few sentences, with a list of Mr. Warren's publications, have been added.

the most part he was forced, reluctantly enough, we may guess, to see with the eyes of others ; and accordingly his reading in the natural sciences—in those just now mentioned, in physiology and kindred subjects ancillary to medicine, and in geography—was wide, and was for him a well-chosen foil to the severer studies which were his unprofessed profession. As a further resource for diversion of the hours of weariness or solitude, he took to books of travel and of fiction ; and by way of zest, acceptable to so active a mind, he read them, one in German, another in Dutch, and another in French or Spanish or Russian.

The department of science, however, in which he has made a name for himself is Oriental Philosophy, and in particular Buddhism, conceived, not as a simple body of ethical teaching, but as an elaborate system of doctrine. He had begun the study of Sanskrit, as an undergraduate at Harvard, with Professor Greenough ; and, after taking his bachelor's degree in 1879, had continued the study at the newly established Johns Hopkins University, first under Professor Lanman, and then, after the latter had been called (in 1880) to Harvard, with his successor, Professor Bloomfield. A visit to London in June, 1884, and especially his meetings there with Rhys Davids, seem to have confirmed Mr. Warren in his purpose to devote himself seriously to the study of Pali, the language of the sacred books of the Southern Buddhists.

His first essay in print was an admirable version of a Buddhist story, in the *Providence Journal* of October 27, 1884. An interesting paper on "Superstitious Customs connected with Sneezing" soon followed in the *Journal of the American Oriental Society*. Later appeared results of his studies in the *Transactions* of the International Congress of Orientalists at London, and in the *Journal* of the Pali Text Society of London. These, however, were but chips from the keel he had laid for a craft of ambitious dimension and noble design. He realized how scant at most were the time and strength presumably at his disposal, and wisely judged it best to devote that little, not to the learned quisquiliae on which many scholars fritter their days away, but rather to one or two works of individuality and of independent significance.

The residence in Baltimore seems to have given him a new lease of life. In 1884 he came home to Boston. On the death of his father in 1888, he made trial of the climate of southern California, but soon returned, and in 1891 established his resi-

dence at Cambridge. Persistent study, meantime, was making his acquaintance with the original sacred writings of the Buddhists extensive and thorough, so that at length he could justly be called one of the leading Pali scholars of the Occident.

In 1896 appeared his "Buddhism in Translations," published by the University as volume iii. of the Harvard Oriental Series. It is an octavo of 540 pages, made up of about 130 passages from the Pali scriptures. These selections, done into English prose and verse, are chosen with such broad and learned circumspection that they make a systematically complete presentation of their difficult subject. The work is divided into five chapters. Of these, the first gives the picturesque Buddha legend, and the fifth treats of the monastic order; while the other three are concerned with the fundamental conceptions of Buddhism, to wit, "sentient existence, Karma and rebirth, and meditation and Nirvana." Mr. Warren's interest centered in the philosophical chapters; the first and last were for him rather a concession to popular interest, an addition intended to "float" the rest. Much has recently been written about Buddhism upon the basis of secondary or even less immediate sources. Mr. Warren's material is drawn straight from the fountain-head. It is this fact that gives his book an abiding importance and value. And it was a genuine and legitimate satisfaction to him to read the judgments passed on his work by eminent Orientalists—of England, France, the Netherlands, India, and Ceylon—welcoming him, as it were, to a well-earned place among their ranks.

One of the most pleasing features of his later years was his intercourse with the Venerable Subhuti, a Buddhist Elder, of Waskaduwa in Ceylon. This distinguished monk, whose learning, modesty, and kindness had endeared him years ago to Chilvers, Fausböll, and Rhys Davids, was no less ready with words of encouragement for Mr. Warren, and with deeds of substantial service, notably the procuring of copies of manuscripts. The King of Siam recently celebrated the twenty-fifth anniversary of his accession to the throne by publishing in 39 volumes a memorial edition of the Buddhist scriptures or Tipitaka (a most commendable method of celebrating! Sovereigns of far more enlightened lands have preferred sky-rockets). Copies were sent, exclusively as gifts, to the principal libraries of Europe and America, Harvard among them. Mr. Warren had sent to His Majesty a magnificently bound set of the Harvard Oriental

Series ; and it was matter of honest pride and pleasure to him to receive from the king in return a beautiful copy of this Tipitaka. It is certain to be a satisfaction to the king and some of the high authorities at Bangkok when they learn how diligently Mr. Warren used the royal gift.

Long before the issue of his "Buddhism," Mr. Warren was well advanced in his study of Buddhaghosa's "Way of Purity." To publish a masterly edition of this work was the ambition of his life as a scholar. He did not live to see of the travail of his soul ; but, as in the case of Whitney, of Child, and of Lane, it is believed that naught of his labor of love will be lost. A word about Buddhaghosa and his work, and about Warren's plan and his progress towards its achievement.

Buddhaghosa (about 400 A. D.) was a famous divine, who had been brought up in all the wisdom of the Brahmans, and who, after his conversion to Buddhism, became an exceedingly prolific writer. He may, in some sort, be styled the St. Augustine of India. His "Way of Purity," or "Visuddhi-magga," is an encyclopædia *raisonnée* of Buddhist doctrine. It is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject." Warren's plan was to publish a scholarly edition of the Pali text of this work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices. The learned monk makes constant citations from his predecessors, quite after the manner of the Christian church fathers. And in order further to enhance the usefulness of his edition, Mr. Warren had undertaken to trace back all these quotations to their sources.

His material consisted mainly of four palm-leaf manuscripts. The first was a Burmese codex, loaned him by the British government from the India Office Library ; and two, in Singalese characters, were sent him by Rhys Davids and the late Dr. Richard Morris. The Pali text Mr. Warren had practically constituted from beginning to end, aside from the final adjustment of many matters of orthographic detail, in which the Burmese and Insular copies are consistently at odds. Much labor, therefore, needs still to be put upon the *apparatus criticus*. Of the English version, one third has been made, parts having already appeared in his "Buddhism." And about one half of the quotations have been traced and identified in the vast literature from which Buddhaghosa drew.

If Mr. Warren's work sees the light, it will then appear that his methods were such as to serve as a model in any department of philology, classical, Semitic, what not, and that his achievement is one of which all American scholarship may justly be proud. It is fervently to be hoped that his plan may be faithfully carried out in its entirety.

Mr. Warren was elected a member of our Oriental Society at Boston in May, 1882 (*Journal*, vol. xi. p. cvi). At the meeting in Washington in April, 1892 (vol. xv. p. cxliv), he was elected Treasurer, relieving Professor Lanman, who was at that time serving as Corresponding Secretary and as Treasurer. This office he held till his death, in January, 1899, performing its duties with scrupulous care until the end. Thus, either as a Director or as a productive worker, he was for nigh two decades an interested, active, and useful member of the Society—one of the type that further most the fundamental objects of such an organization.

He was a devoted son of Harvard, generous and loyal. And as a citizen, whether of the municipality or of the Commonwealth, he was no less public-spirited than modest, ever ready to do his full share in works of enlightened organized charity, or to help, for example, in the preservation of our forests or in the reform of the civil service. Thus in many ways and for divers reasons he will be sorely missed among his colleagues, his neighbors, and friends, and not the least for the example which he set for us as scholars. His was the 'friendliness' or 'good-will' (*mettā*) which played such a role among the *pāramīs* of the gentle Gotama; his was patient and cheerful courage in adversity; his was a whole-hearted love of truth, untouched by baser motive, coupled with reverence and humility in the quest; and his was a profoundly religious nature: for these things, while we mourn, let us remember him and be glad.

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#### MR. WARREN'S WRITINGS.

"A Buddhist Story, translated from the original Pāli." [Jātaka, No. 301, with *paccuppanna-* and *atita-vatthu* and commentary.] *Providence Journal*, October 27, 1884.

"On Superstitious Customs connected with Sneezing." [Apropos of Jātaka, No. 155.] *Journal of the American Oriental Society*, vol. xiii. pp. xvii-xx (= *Proceedings* for May, 1885).

"The so-called Chain of Causation of the Buddhists." *Ibidem*, xvi. pp. xxvii-xxx (April, 1893).

"Report of Progress of Work upon Buddhaghosa's *Visuddhi-Magga*." *Ibidem*, xvi. pp. lxvi-lxvii (March, 1894).

Seven Annual Reports as Treasurer of the American Oriental Society, 1892-1899. *Ibidem*, vols. xvi.-xx. The first is at p. ii, vol. xvi. (April, 1893).

"Pāli Manuscripts in the Brown University Library, at Providence, R. I., U. S." *Journal of the Pāli Text Society*, 1885, pp. 1-4.

"Table of Contents of Buddhaghosa's *Visuddhi-Magga*." *Ibidem*, 1891-93, pp. 76-164.

"Buddhaghosa's *Visuddhi-Magga*." [General account, introductory to the table of contents just mentioned.] *Transactions of the Ninth International Congress of Orientalists* (London, 1892), vol. i. pp. 362-365.

"Buddhism in Translations." Vol. iii. of the Harvard Oriental Series. Cambridge, 1896. 8vo, pp. xx + 520.

Review of de Groot's "Le code du Mahāyāna en Chine." *The New World*, 1897, vol. vi. pp. 168-171.

"Buddhaghosa's Way of Purity (*Visuddhi-magga*) edited in the original Pāli and translated into English." [To be published in the Harvard Oriental Series.]